

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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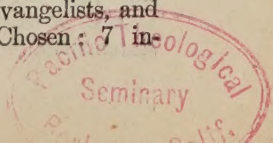
The Annual Meeting of the *Kumi-ai* churches was preceded as usual by the meeting of the Pastors' Association, the tone of which largely determines the trend of discussion at the sessions of the former. The Association met this year at Rokko Park, on the lower stretches of the famous Mt. Rokko, five or six hundred feet above the sea, and commanding an extensive and charming view of the country below, with the ocean and Osaka in the distance. The park is about an hour's ride from Kobe by tram and waggon, and with its radium hot-spring and numerous detached cottages, offers an accessible and pleasant resort for the residents of Kobe and Osaka.

Seventy-four members of the Association were present, and, at various times,

visitors to the total number of fifty. The character of the meeting may be most quickly seen from a mention of the subjects discussed: two lectures by Prof. Hino, titles—"The Effect on the View of Human Life of the Emphasis of Modern Idealism," and "Theology as a Normal Science"; Bible Expositions—Job. 19; John 1:1—18; the View of God in First Isaiah, and "The Book of Amos as given us by Criticism." Mr. Kozaki had a paper on the Organization of the *Kumi-ai* Church, Mr. Miyagawa spoke twice, giving a resumé of the Destructive Criticism of the Gospels, followed by a forceful presentation of the constructive position.

One of the most interesting and helpful sessions was that at which Messrs. Ebina, Kozaki and Miyagawa recounted the early events of their lives in Kumamoto, leading up to their conversion to Christianity. The account of their experiences, and the meeting of consecration on Mt. Hanaoka was a stimulus to renewed courage and hope and faith for those privileged to hear it. All went down from the mountain feeling that it had been good to be together for two and a half days in such intimate fellowship.

The sessions of *Sokai* began at Kobe church, October 3. The delegates numbered 104. The reports showed 76 independent churches, 14 of them without pastors, 17 provisional churches, and 8 chapels, 55 pastors, 29 evangelists, and 12 Bible women. In Chosen: 7 in





dependent churches, 35 provisional churches, and 3 chapels; 5 pastors, of whom 2 are Japanese, 26 evangelists, and 7 Bible women. Baptisms for the period January to August, 1940, an increase over last year of 377. Of these, 93 were at Kobe church; baptisms in Chosen, 340. Twenty-two churches had no baptisms. The number of Sunday-school pupils was 6,280.

Sunday A.M., at the communion service, a very impressive sermon was preached by Mr. Miyagawa, on the subject: "Peace in and thru Conflict."

32,922 yen have been secured toward the fund of 100,000 yen which is being raised for work in Chosen. The budget for next year is: 12,753 yen. For the first time the work in Chosen has a regular place upon the budget, the amount being 12,222 yen. Thus, in all, the denomination is pledged to raise for next year nearly 25,000 yen.

It was voted to leave Saseho without a worker the coming year, and instead to push the work in Fukushima, in Tohoku. A committee was appointed to devise measures for the training of workers; another was appointed to draw up and present to the Government a memorial asking to have made clear to the public, the distinction between ceremony at shrines and religion.

Monday afternoon the chapel of Kobe College was filled at an impressive ordination service for three men, all of them already in charge of churches. An unusual and enjoyable feature at both the Sunday morning and ordination services, was the singing, by students of Kobe College, whose rendering of several selections did great credit to the training given them. Monday evening was held the general meeting of Christians in charge of laymen. Their speeches were not quite up to the usual order, but in spite of that 1,920 yen was raised for special work the coming year. This was increased during the next day to above the 2,000 yen desired.

The meeting adopted the following statement and resolutions: Europe hav-

ing become involved in war, into which Japan has been unavoidably drawn, we trust that the ultimate event will be a permanent peace, and pray for the victory of righteousness. While we realize the need of cultivating national spirit, we feel especially the deficiencies in the moral sphere. Hence we believe that the proclamation of the Gospel and the arousing of the churches are the crying duty of Christians, as the way to serve our country; therefore resolved:

1. To unite with the Union Evangelistic Movement in special work in several important centers.

2. That pastors and layman (so minded) form an evangelistic band to help this work.

3. To especially help the 22 churches which had no baptisms last year.

4. To raise 2,000 yen for this purpose.

Tuesday afternoon a reception was held for the delegates and visitors at the Y.M.C.A. hall, about 200 partaking together of a fine Japanese lunch.

There was manifest thruout a spirit of courage and hopefulness which promises more energetic endeavors at evangelization during the coming year.

SCHUYLER S. WHITE.

### Beginning of the Central Missionary Association of Japan.

At the recent fortieth anniversary meeting of the Missionary Association of Central Japan Dr. Pettee, in his very interesting historical resumé, recounted many very valuable "first things" which it had inaugurated. It was another illustration of the old fact of the smallness of great beginnings, or, to put it in a more modern manner, the law of growth. It was a day of small beginnings by a small body of missionaries caged up in the port of Kobe, and the Osaka foreign concession. The latter was then only a small piece of swampy



ground, occupied principally by foreign merchants, consuls, a hotel, and com-pradores.

While the beginning may be traceable to the zeal of one most excellent missionary, yet the young missionaries on the ground forty years ago were ripe for such an organization. It was like a wind-fall of fruit in autumn days in western orchards. The fruit that has been ripening all the year round, falls with first wind waves. The mere suggestion of such a body for mutual helpfulness was all that was needed for its successful beginning. The success of the suggester of such a body was thus due to the fact that he was surrounded by like-minded men and women who hungered for the effective manifestation of Christian unity amidst their seeming diversities, and for mutual helpfulness in the work of the common Master.

To Rev. C. F. Warren was due the initiative in the movement that has meant so much for the cause of missions in this central portion of the main island. He had served the C.M.S. in China, and was transferred from there to begin the work of that Board in Osaka. He reached Osaka Dec. 31, 1873, and settling down in No. 3. Concession, soon set about making the acquaintance of his fellow workers, irrespective of their Boards and denominational connections. While he was undoubtedly a good churchman, yet the emphasis should be placed upon the adjective in his case. "The communion of the saints," was a part of the Apostles' Creed which had a peculiar charm for him, and for all those who met forty years ago to form this aggressive body. The first meeting was convened in his house. He was chosen the first president, and chairman of its first committee on constitution and by-laws. He also read the first paper at its first meeting, Oct. 14, 1874. He also read the first paper presented before the Association, on the very timely topic:—"The Present Condition of Christianity in Japan." It was a subject of profound interest, at that time partic-

ularly. Dr. Gordon, A.B.C.F.M., wrote me in 1872, of the fact that every day he looked upon an edict board making the confession of the Christian faith, upon the part of Japanese, a crime to be visited by severest punishments. There were then (1874) only two churches in Central Japan, both of the American Board, one in Kobe, organized April 19, and one in Osaka, May 24.

To understand the unanimity of sentiment and of co-operation in the inauguration of this body, it is only necessary to mention the names of those present at the first meeting. They were: Revs. C. F. Warren, G. M. Dexter, J. D. Davis, J. H. Quinby, H. H. Leavitt, J. L. Atkinson, M. L. Gordon, O. H. Gulick, A. R. Morris, Drs. Wallace Taylor, J. C. Berry, H. M. Laning, and associate members, Mrs. O. H. Gulick, Mrs. C. F. Warren, Miss M. E. Gouldy, Miss J. A. Gulick. These represented three Boards, and five denominations. The denominations were English and American Episcopal, Methodist, Cumberland Presbyterian, and Congregationalist.

It was due to Arch-Deacon Warren's suggestion that the office of recording secretary has been a continuous one. One man, accordingly, has served the Association in this capacity for more than forty years, Henry M. Laning, M.D. While the fact that he has been chosen Secretary Emeritus for the rest of his life, is the greatest honor the Association can confer, yet this falls very far short of the high esteem in which he is held by his colleagues, and of their high appreciation of the many years of manifold and most faithful, painstaking work in the interests of the body. Of the fifteen present at that first meeting forty years ago, Dr. Laning alone remains with us. Most of the others have joined the "silent majority" in the land beyond the stars, their "unconscious influence" lingering with us as an inspiration and benediction.

One has only to look through the various minutes to see the important contributions made by these early mission-



aries to the subsequent achievements of the body which they organized. To them was due the principles of comity which are to be found in its minutes, and which subsequently suggested the development of the movement resulting in the Council of Federated Missions. From them, also, came the initiative in the matter of the Missionary Conference held in Osaka in 1883, and from which came so many well-timed, and important results, which we of to-day are reaping. There are important papers read by them at different meetings, which, though printed and preserved in the "archives" of the body, could be most profitably used, if they were in some more available form. They would have both an historical and a practical value. They are such as the action on "Comity;" "Recent Development of the Japanese Nationalistic Spirit as Affecting our Work"; "Christ our Example in His Dealing with Others than His Professed Disciples"; "Are our Present Evangelistic Methods Adequate to the Speedy Evangelization of the Country?"; "The Early Difficulties and Present Opportunities for Mission Work in Japan, as a Ground of Thanksgiving and Incentive to Renewed Consecration."

A. D. HALL.

### Outlook Business in the Hokkaido.

Three weeks in Outlook and Evangelistic Committee business in the Hokkaido, two-thirds of the time consumed on the firing line, and one-third in travel to and from the scene of operations; over two thousand miles by rail, and two hundred by water; thirteen addresses in nine different places, then home again with a headful of ideas picked up by the way, and a heartful of enthusiasm for the Hokkaido—that is my record.

Hokkaido is a big country—thirty-five hours by train from tip to tip (almost 500 miles), with a sparse population, but liberally endowed with the daring and

spirit of pioneers, and the brawn and muscle of men accustomed to an invigorating climate. Broad, rolling prairies spread thick with crops of corn and wheat and potatoes and hay, with apple trees breaking with their rosy loads of yet ungarnered fruit—dear America over again, and yet not America; tantalizing, insinuating mountains, clad in the glory of autumn colors beyond the imagination even of the unprivileged mainlander; long sinuous rivers both sluggish and rapid, and always, everywhere, the air, pure, cooling, health-giving air—that is the country.

And the cities; there are four of them.—Otaru, the largest, then Hakodate and Sapporo and Asahigawa, in the order of their size. Otaru still booms, boasting, with reason, of its great harbor, and its accompanying broad views and high winds thrown in. Hakodate is proud of its recently installed excellent trolley-service, together with all the other accessories of a top-notch civilization. Sapporo is known to the world at large for three things, at least, its beer, its Agricultural College, and its missionaries—strange companions, these three, and yet each representative of ideas and ideals that have made Hokkaido what she is. And last of all, in the cold north, there is Asahigawa, "icily regular, faultily faultless, splendidly—" but there let the quotation stop. She is cold. In the winter time you must watch the pot on the fire, they say, last a film of ice skim the surface; she is regular—her streets laid out with mathematical exactness and distinguished by numerical nomenclature. This seems to be an inveterate habit they have up in this country—even the apples are known only by their *bango* (number), but withal she is a hustling little city.

Time fails me to speak of the other noteworthy, wonderful things of the land. I would only pause to express appreciation of the mission home—the center of it all for us missionaries—presided over by its gracious mistress, and now reinforced by the return of the son to fill a professor's chair in the college.



But what of the "work"—the main thing after all? There are Christians, there is Christian spirit, but no more zeal for formal meetings and organized church enterprise here than in the more slow-moving mainland. Thirteen advertized meetings, and with the exception of Sapporo and Otaru, where special effort, or a special program brought out an audience of about a hundred in each place, an average of less than twenty, and that in spite of the renown of the advertized speakers! Strange how missionaries sometimes fail to turn the world upside down! In the two places where the Mission has evangelists, Rumoi and Obihiro, and in Hakodate also, a Sunday was spent, and yet here the audiences were the smallest. In Obihiro they have a splendid equipment, with a beautiful church building and a parsonage, less than two years old, but with a congregation pitiable for its leanness. In Rumoi hope leads them on. The beautiful new building, the result of the Mission's welcome loan, is all but completed, and soon to be occupied—but the baptism of the spirit is needed here also.

And what then are my impressions of it all? First, that the Hokkaido is not so easily evangelizable as some have been led to imagine. Enormous expenditures of time and energy and money have been made, and must be made with apparently paltry results. But my second observation is that probably the itinerant method of evangelism, on the part of the missionary in charge and his associated workers, costly though it is, is the most practicable method at the present time, rather than the multiplication of resident evangelists. We must make up our minds to the fact that unless the Hokkaido is to be abandoned—and that is not to be thought of—we must make large appropriation for touring. My third observation is that our missionary who is now in charge, is the man for the job, and we need not be afraid to give him free rein. He knows the Hokkaido, and he is known and revered and loved by hundreds out in the remote districts, where

help and inspiration to a higher life are practically nil. He has these people on his heart, and he never forgets anyone of them long at a time. The bond is kept and strengthened by the weekly, or monthly, or occasional tract, or paper, or book, or letter that tells them to press on. Personally I shall not soon forget those days of warm fellowship. Such experiences as this, however little they may result in of good to those visited, are worth all they cost to those whose privilege it is to occupy the place of guest.

C. B. OLDS.

### Progress in Kyoto.

On our return from the country this fall we found the new railroad station just opened for business, and were delighted with the improvement over the old one. The old one, built nearly forty years ago, had long ago been outgrown and had been supplemented with an annex in a way far from ideal. The new one is little to boast of architecturally, but is very conveniently arranged and its interior is exceedingly attractive and comfortable. The main entrance looks directly up Karasu Maru, the broad street which leads straight to the Doshisha, three miles away. The stone tower of the old station is to be retained, it is said, as a memorial, and the space where that station stood will be made into a little park in front of the new one.

If we were surprised on arriving in the city, to find the new station already in use, still more were we, on visiting the school, to find one of the large dormitories on the east side of the campus gone, leaving not a stick or stone behind. What had become of that dormitory? Calling into play our detective powers, we succeeded in tracing its path, and found it getting set up way over in the compound at the northwest, as part of the plan for bringing the Academy students together in the two western compounds, near their class-rooms on the west side of the campus, and with a new and large dining-



room of their own. The dormitories on the east side, the four remaining ones, are set apart now for the young men in the higher departments, and the vacant ground is for the new Library, work on which is soon to be begun, thus bringing these higher students together near their class-rooms and Library.

Still more conspicuous is the new James Hall for the higher departments of the Girls' School, or rather it would be, if it were not nearly hidden by the high wall in front. All the land between the original campus of that school and the young men's department, has now been bought by the Doshisha, and this Hall is the first building to be placed on it, being placed so far west of Pacific Hall (used by the Academy girls) to allow of the chapel and administration building being erected between them. James Hall is almost a copy of Pacific Hall, without the tower and with wings extending to the rear at both ends. On the front (south) side are nine rooms for classes and for teachers; in the wings are the library, sewing-room, assembly-room and general lecture-room. It is a beautiful building, at least in the interior, excellently arranged and solidly built. A professional architect, sent out by one of the mission boards, who visited it during its erection, pronounced it and Pacific Hall the most satisfactory buildings he had seen out here. When the remaining old buildings are cleared away and the grounds put into good shape, the girls will have a plant that they may well be proud of. This new hall is a little west of the house erected for Mr. Gaines thirty years ago this fall, and the house is to be rebuilt in the rear for the cooking classes. The girls of the higher departments also have a new dormitory in process of erection in the rear of the land between the Girls' School and the Learned's place, where the girls of the literary and the domestic science departments will live together, with a view to cultivating fellowship between them and preventing the one from looking down on the other.

These tangible and material tokens of progress are easy to describe; things perhaps really more important are not so conspicuous, but mention may be made of the large and earnest union prayer meeting, which was recently held in the Y.M.C.A. Hall in preparation for the union evangelistic campaign of next spring.

D. W. LEARNED.

### Some Early Impressions and Christian Work at Niigata.

Out in the *inaka* (interior) at last, and in such an attractive *inaka* city, with its pine trees, river, sea, and distant mountains! Yes, there is variety as to weather, and if variety adds to life's spice, our lives certainly should be spicy enough. At breakfast this morning I exclaimed over its being another fine day, and one small boy piped up, "But we don't know yet," and he spoke from the vast experience of a year's residence here, for you do not know about the weather—it may be pouring by to-night.

In some ways Niigata does not seem like the *inaka*, but the many women with blackened teeth, and the insatiable curiosity of the people, especially of the children, who have some new variations in their remarks on the *ijin san*, makes you realize that this is not Kobe, or Tokyo. It is surprising, however, to see what fine stores there are in the city, and how many things one can buy here, even in the foreign goods line—and we certainly must be progressive, for is there not a plaster cast of the Venus of Milo in the show window of the store next the church?

The church has not been in a very flourishing condition of late, but now, with its new pastor and his wife, it looks as if it might have a new lease of life. The Sunday audiences are gradually increasing, both Rev. and Mrs. Osada seem to be "hustlers," and are calling and starting new work in the church, with



enthusiasm. Mr. Osada plans to have a different sort of a service from the ordinary preaching service Sunday evenings. First, there is a fifteen minute song service (Mr. Olds leading), then a brief sermon, and after that a Bible class. The first of these services was held last night, and the size of the audience was encouraging. Teachers are so scarce for the Sunday-school that there is no class higher than mine for *Jogakko* girls, but this evening Bible class takes the place of a Sunday-school class for adults. This class should be especially helpful for the "inquirers" from the *Kyōdō Dendō* meetings. There are to be three *shim-bokukwai* (social meetings) for women at the pastor's home this week (one for old ladies, one for middle aged ladies, and one for young ladies), then there is to be a general one at the Olds' home, and another at mine for the *Jogakko* girls, who come here for singing and a short talk Saturday afternoons, on their way home from school; so we do not lack social events, even in Niigata.

The *Kyōdō Dendō* meetings were held here October 16-19. Dr. Sasao, of Sendai, Bishop Hiraiwa, Mr. Kozaki, Dr. Wainwright, and Miss Kawai (all of Tokyo) were among the speakers. The Presbyterian, Episcopal, and *Kumi-ai* churches united for the meetings, and we hope much was done to dispel the prejudice that was aroused so unfortunately two years ago. Miss Kawai made quite an impression, for Niigata has not seen many educated women, who can appear in public, and she certainly was a splendid example of what a cultured, educated Japanese woman can do for her people. The committee were able to secure the *Jogakko* for her to speak in, and although it was a holiday, there were a good many of the girls present, and also members of two of the women's societies of the city. It was great to see her stand before those women and girls, and give them a talk on character, so straight forward and simple that all could understand, moving them at times to tears, and again to laughter, and thru it all

shone the spirit of Christianity, (though, of course, she could not mention Christianity outright). The permission for her to speak had been given questioningly, and it was most gratifying to see how much more cordial the school officials were after her speech than they were before, and how very careful they were to do her honor, and we hope that the next time speakers come to Niigata, it will be easy to secure a hearing for them.

(MISS) EDITH CURTIS.

### General Notes.

It ought not to be necessary to call attention to an elementary principle in preparing articles for the press—that only *one* side of the sheet should be used, yet a college graduate, not young in years nor at the pleasure of writing articles for MISSION NEWS, disregarded this principle very recently, and this was not the only contributor who has done so in the past.

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Friday evening, Oct. 9, seven Wellesley women met for supper and a social evening at the Friends' Girls' School, Tokyo. Misses Gifford and Balderston of that school, Miss French of the Baptist school, Miss Koike of *Joshi Dai Gakko*, Miss Okada of *Joshi Shihaan Gakko*, Miss Fanning and Miss Searle, of our own Mission, made up the group. A Japan Wellesley Club was informally organized.

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The new church-manse Rumoi, Hokkaido, is so far completed that Pastor Uchida and family began to occupy it October 22. Services were held in the new auditorium for the first time on the 25th. It will be remembered that this plant was made possible by a grant from the Evangelistic Loan Fund by the Mission (our "Church Building Association"). We shall hope to give a fuller account of the new equipment in a later issue.

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On Thursday, Oct. 8, the Tokyo Branch of Kobe College Alumnae Association met, nearly thirty strong, to welcome Miss Searle. Devotional exercises, the annual election of officers, and an earnest talk from their guest on their responsibilities as members of the church of Christ to support its work, completed the formal meeting, but the social intercourse, prolonged till the evening shadows fell, was no less important. They collected ten *yen* to be sent to Kobe for the Alumnae Bazar.

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On Saturday, Oct. 24, the Alumnae of Kobe College held, for the benefit of their endowment fund, a bazar, which was well attended and apparently successful. Teachers and students gladly lent their assistance. The chapel gallery proved an ideal place for the sale, and a musical selection presented in the chapel every half hour, added to the interest. Many of the guests availed themselves of the opportunity to purchase lunch, which the beautiful weather made it possible to serve out of doors. A small but choice exhibit of temperance posters made by the students, attracted some attention.

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At the regular meeting of the National Committee of Y.W.C.A. on Oct. 10, gratifying progress was reported. A membership in local associations of more than 2,000; an attendance of 211, including 65 delegates from associations, at the summer conference; the number of paid subscriptions to the magazine considerably more than doubled during the past year, and the attainment by the magazine of self-support, were outward signs of prosperity. But the Bible classes, the Sunday-schools, the Travellers' Aid, Kindergarten, and neighborhood work of various kinds reported, showed the real spirit and power of the movement.

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On Friday afternoon, October 30, a meeting for students was held at Kobe College led by Colonel Yamamuro, of the Salvation Army. The principal speakers

were Commissioner and Mrs. Mapp, recently arrived from England. They both made earnest appeals for consecration to the service of Christ, based on their own personal experience. Colonel Yamamuro then pressed home the truth, and urged immediate response to the call of Christ. About sixteen, including two of the teachers, responded to the appeal by rising, and by remaining to the after meeting, in which Colonel Yamamuro gave them wise advice, and led them in a prayer of consecration.

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We have recently received the half yearly report of the Students Christian Literature Supply Society, of Kyoto. It will be remembered that this is an interdenominational, international, voluntary organization of Christian workers, who contribute to a fund to support a students' Christian paper sent monthly free to 468 non-Christian schools, with an enrollment of 166,000 youths, for whom 23,000 copies are supplied. Only about a third of the schools aimed at are on the list, and it is desired to push the work till *all* schools which do not refuse the papers, are listed. Practically all schools properly approach accept the papers regularly. The papers are sent to girls' schools, as well as boys'.

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The term *Kyōdō Dendō* is used to express the special evangelistic work carried on by coöperation of nearly all Protestant missions in Japan with nearly all native Protestant churches. There are two great organizations: the Federated Churches, and the Federated Missions, working conjointly in what is called the National Evangelistic Campaign extending over three years, dating from 1914. Miss Curtis speaks of this *Kyōdō Dendō* at Niigata, where Presbyterians, Episcopalians, and Congregationalists united in common efforts. Such coöperation on the part of Episcopalians is contrary to the spirit thus far of the official body of that communion. At the Eleventh General Synod of Japan at Kyoto, in April, that Church debated the question warmly



about joining the above federations, but there was too much opposition to enable favorable action to be taken. However, the Synod went an encouraging step by voting 1,200 *yen* toward the expenses of the three year campaign.

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An October 13 the usual autumn all-day meeting of the Osaka Conference, as it is generally called for convenience, since it always meets in Osaka as the most central city within the limits in which the missionary members reside,— was convened, but as it was the fortieth anniversary, the meeting was of more than ordinary interest. There were two interesting papers appropriate to the occasion, by Dr. Pettee and by Dr. Hail, who very generously gives us an account of the origin of the Conference. We have been a member for many years, but we never knew the circumstances of origin. To originate such a Conference was just like the late Venerable Arch-Deacon Warren, and the warm and hearty fellowship which has always characterized the meetings would find a sufficient explanation in the great-hearted, brotherly fellowship of the founder, if there were no further explanation at hand. Ah! who that ever knew Mr. Warren, can ever forget his benign influence!

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The annual meeting of the Woman's Christian Educational Association of Japan was held at the Joshi Gakuin, Tokyo, on October 3. The report of progress in plans for the Union Christian College for Women was very encouraging. Most of the Christian schools for girls in Tokyo and Yokohama are ready to join in the movement, and it is expected that the first freshman class will be received in April, 1916. Two papers on "The Dormitory Life" gave some practical ways of making the dormitory a real home, and brought out its opportunities of development and training for the Christian home of the future. The paper on Bible study gave valuable suggestions on courses of study and methods of teaching. The informal dis-

cussions on various subjects brought out many good ideas. The annual meeting next year will be held at the Baikwa Girls' School in Osaka. Miss Searle was chosen president for the year. The first and third vice-presidents are graduates of Kobe College, while Miss McKowan is the second.

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Just seven years ago in Kobe, was started the Woman's Missionary Society of the *Kumi-ai* Church. It has proved itself a valuable addition to the working force of the Church. At its annual meeting, held Oct. 3, at Kobe College, interesting reports were given of the active and successful work of its two missionaries: Mrs. Shibata, who is holding together and strengthening the pastorless band of Christians in Kurume, Kyushu; and Mrs. Fukunaga, whose successful and aggressive work in Taihoku, Formosa, was shown in the last number of *MISSION NEWS*. Miss Cozad, in a few appropriate words, told of the good results she had seen in her recent Korean trip, of Mrs. Fukunaga's labors as Biblewoman in Seoul, before she went to Formosa. The president, Miss Tsune Watanabe (who, by the way, was re-elected for the following year), told of the needs of the Society in new members and increased subscriptions. Although the income for the last year has not maintained itself as well as before, nevertheless the Society closed its accounts in September with a balance of 51 *yen*. It is to be hoped that it will exert itself to maintain its standard and continue its effective work.

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In connection with the annual meeting of the *Kumi-ai* Churches at Kobe, in October, a large woman's meeting was held in the Kobe College chapel. The women divided equally with the men the task of delivering the afternoon's four addresses; and the men gallantly responded in their speeches by giving women the credit for an equal share in the honors of the Christian life and the responsibilities of Christian service: Rev,



St. Abe looked forward to the time when the pastor's wife should be no longer the "unpaid partner," but should receive in concrete remuneration the recognition of her services to the church; while Rev. T. Watase quoted Esther, Ruth, and Monica as undying examples of woman's world-wide influence. Of the women speakers, Miss Wakuyama, of the Glory Kindergarten, eloquently urged the value of the Sunday-school in the development and nurture of the religious instinct in the young child; and especially the mother's part in fostering at home the seed implanted at the church. The fact of the war lent special interest to the closing address by Madame Hirooka, of Osaka, on "Women and the Present Crisis." She pointed out the materialistic influence Germany had had on Japan, deplored the imitation by Japanese women of the superficial vanities of the West, and closed with a sincere appeal to her countrywomen to be serious and high-minded, and to feel the call of the times away from vanity and frivolity, to genuineness and the things that are worth while.

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"Your young men shall see visions," was Mr. Phelps's appropriate text in his brief speech of congratulation at the launching of the *Galilee Maru* at Hachiman, Sept. 26. The *Galilee* is a motor boat 35 feet long by 9 feet wide, with a cabin to accommodate at most eight night passengers. It is to be both conveyance and hotel for the workers of the Omi Mission in their chosen task of evangelizing some sixty fishing villages on the shores of Lake Biwa. The occasion of its launching was well attended by friends from Kyoto, Osaka and Kobe, as well as by local representatives. Mr. Vories's concise account of the history of the ship told how its idea had been born of a zeal for souls, had been nurtured by prayer, and was at last realized in the gift of an American gentleman, who included in that gift the running expenses of the ship (as well as the salary of the evangelist to travel in it). Pastor Takeda, of Hikone, pointed out the similarities between the

Sea of Galilee and Lake Biwa, and explained to those unfamiliar with Christianity the meaning of the ship's name and its purpose. For the christening, Mrs. Waterhouse broke upon the ship's stern a glass jar of crystal water from Lake Biwa, and dedicated "the *Galilee Maru* to the winning of souls for the Kingdom of God." Then two little girls, one Japanese and one American, cut the white ribbons that still symbolically bound the ship to land, the workmen knocked out the supporting piles, and the *Galilee Maru* floated out upon the canal that was to lead her to her wide field of labor as a fishing-boat in the Master's fisheries. And with her went the prayers of many for the ever-broadening fulfilment of the vision that had in her found the beginnings of its realization.

\* \* \* \*

In the *Japan Weekly Mail*, August 15, was a paragraph entitled: "Astounding Lying!! Japanese Press Trying to Create Ill-feeling with America," and we would recommend all who are specially interested in promoting good will between America and Japan, to read that paragraph and consider its significance. It was written on a particular text fresh from London, in which the United States was charged with diplomatic interference with Japan's freedom of action in regard to warlike measures in the Far East, but within the past two years there have been relatively many similar texts about which the same paragraph might have been penned. From another paper which, on August 13, referred to the same incident, we quote:

"From time to time during the last two years certain sections of the Japanese press have gone out of their way to stir up bad feeling between the United States and Japan. These ill-balanced news-mongers have seized on the present precarious state of world politics to once again ply their nefarious trade. While it is true that, in all probability, very few of the educated classes in Japan believe such rumours as we have been treated to during the past few days the fact remains



that it is very easy to spread false reports and exceptionally hard to disprove them afterwards. The first excitement was caused on Sunday last, when it was announced that the United States Government had sent a Note to the Tokyo Government warning Japan that if she took any military action in the Far East with a view to carrying out her obligations to Great Britain, the United States would not stand idle. In support of this statement, we were informed that the Conference of Genro and a Cabinet Council had sat throughout the night to decide what attitude to adopt towards America. It was not until yesterday, that His Excellency the American Ambassador took any steps in the matter. Last evening, however, we published an official denial which was distributed by the *Kokusai* under instructions from Mr. Guthrie."

At the end of October we had another equally mischievous attempt to create ill-feeling. The correspondents at Peking of the *Jiji Shimpō*, *Tokyo Asahi*, and the *Yamato*, telegraph a lying yarn about United States admirals publicly, at a banquet in Peking, warning China against Japan. Even the names of the admirals were given. Each paper published the story as if it were a fact, only to have it denied *in toto* by the United States Minister at Peking a few days later. The *Japan Times*, a paper in English, conducted and controlled by Japanese, reproduced the *Yamato's* version, which was the most sensational and damaging, without qualification or reservation. This spirit of readiness to seize upon sensationally damaging reports against America has seemed to characterize the Japanese press generally for at least two years. The Japanese press since the outbreak of war has often complained of a German press campaign in America against Japan. But the Japanese press for two years has exhibited an attitude toward America calculated to raise the question in some of our minds: Hasn't there been a concerted press campaign in Japan against America? We are inclined to the theory that the same evil practice on the part

of a portion of our American press, may have first aroused the Japanese to pay tit for tat, for Japan not only imitates the good example of the West, but also the bad. Here is a subject for the peace-makers of both nations to consider: How can the press of Japan and the press of America be induced to eschew the publication of irritating and damaging reports against other nations, until such reports have been confirmed?

### Personalia.

Miss Louise Bell Allechin is a Vassar freshman.

Miss Marion Frances Allechin is physical director of the Y.W.C.A. at Akron, O.

Roger Sherman Greene sailed, with the Judson party, on the *Mongolia* Sept. 29, for America.

It is reported that Mr. Roger Loomis, of Oxford, England, has enlisted in the British army.

Mrs. Wm. Bacon Pettus made a flying call at Kobe Sept. 30, while the *Namur* was in port. She returned to China by that boat.

Miss Katherine Farr Fanning arrived at Yokohama by the *Siberia*, Sept. 22, and will spend the year in language study at Tokyo.

On October 9 Sara Bennett had the birthday party of her life, attended by all the Dunninges, who came over from Kyoto for a week-end visit.

Early in October Mrs. Gordon made a trip to Otaru, to pack the Bartletts' goods, which Dr. Rowland has shipped to help furnish the parsonage at Colrain, Mass.

Miss Harriet Frances Parmelee made an evangelistic tour in the Matsuyama eastern field last month, in conjunction with Pastor Tsuyumu, of the Imabari Church, and others.

Rev. and Mrs. Horace Flavel Holton have been receiving congratulations since Aug. 31, because of the appearance at Worcester, Mass., of Chas. Gordon Holton, ten pounds, twelve ounces.



Rev. Doremus Scudder, D.D., pastor of the Union Church, Honolulu, was already in California early in October, to assist in the campaign of the Federal Council of Churches in America.

Mrs. Mary Bewick White, M.D., mother of Mrs. Grover, of Kyoto, reached Japan by the *Manchuria*, Oct. 13, and sailed from Kobe for Shanghai, by the *Yasaka Maru* on the 7th instant. (XIII. 7, XIV. 4.)

Early in October, Miss Searle spent ten pleasant and profitable days in Tokyo. An afternoon at the Language School made her almost envious of the young missionaries who have such opportunities for learning Japanese.

Mrs. Winnie Atkinson McKay left Kobe by the *Aki Maru* Aug. 22, for Seattle, to place her oldest son, Percy in school. She is expected to return this month, after visiting friends in various parts of the U.S.

Rev. and Mrs. Chas. Buckley Tenny are at home at 45 Hisakata Cho, Koishikawa-ku, Tokyo, where they succeed to the Japanese house formerly occupied by the Harringtons and Parshleys. Mrs. Tenny teaches English to the theologs.

Miss Mary Ellen Wainwright, of Okayama, moved into her new house, 141 Tonda Cho, on the 22nd of September. It is a native house built two years ago for the owner's occupation, has a pretty garden, and is in a quiet neighborhood.

Walter Cary, M.D., and his wife, who expected to be in Turkey before this, engaged in missionary work, had their plans overturned by the war, and we understand that Dr. Cary will be at Toledo, Ohio, until further developments.

Mr. Kōzō Takahashi of this year's class, Doshisha Divinity School, and now associated with Mr. Rowland in Hokkaido, was married in Hakodate, October 17th, to Miss Ichi Kikuchi. The happy couple are already at home, North 1, East 3, Sapporo.

Miss Abbie Wallace Kent, of West Medway, and formerly the music teacher at Kobe College, recently generously remembered several lines of work in Japan.

Of the Students Christian Literature Supply Society she says: "I am deeply interested in this branch of mission work."

Miss Laura May Kinhead is working on her brother's newspaper. The county has been run by a political gang who play in with saloons, and the Kinhead organ was hustling last month to elect a reform ticket of decent men. Miss Kinhead was thinking of going into some form of social work after election. (XVI. 9.)

Fred Baker, M.D., of San Diego, Calif., and Mrs. Charlotte Baker, M.D., were guests at Kobe, Sept. 30, when they sailed for Chosen. They had been visiting about eight months in Japan, with their daughter, Miss Mary C. Baker, Y.M.C.A. Sec'y at Yokohama. Dr. Fred Baker traveled quite extensively in Japan, in the meantime.

In mid-October Messrs. Bennett and Stanford made their first visit to Mt. Daisen, the most celebrated historically and religiously of all mountains on the West Coast, and the most conspicuous from vessels sailing along the coast of Tottori and Shimane Prefectures. The summit, 6,150 feet, commands a wide and interesting view.

Arthur W. Beall, M.A., of Whithy, Ont., once of our number at Kyoto, is lecturer on eugenics and personal hygiene in the high and public schools of Canada, under the Department of Education. "Convey my kindest greetings to my A.B.C.F.M. friends. I can never forget the beautiful way you all treated me. Do this especially to the Kyoto Station."

Rev. Hilton Pedley, of Maebashi, was taken ill at Karuizawa just about as he was returning from his summer rest to his field at Maebashi, and it proved a long lane, as the physicians told him he must rest and recuperate till November, if he didn't wish something worse. We are glad that it is not regarded as anything serious, and that he is "out of the woods" again.

Mr. Harold Blanchard Belcher and Mrs. Belcher, both of Malden, Mass., past thru Kobe, Sept. 24, on the *Siberia*,



for Hongkong and Foochow, where Mr. Belcher becomes Business Agent of our Mission. He is a Dartmouth '12, man, and a Harvard M.A., '13, and wears a Phi Beta Kappa key. Mrs. Belcher (Miss Marian Gertrude Wells) is a graduate of the Boston Bryant and Stratton Com'l College.

At the Okayama church, on Saturday, October 31, Rev. Kanjiro Nagasaka and Miss Taka Akimoto were married, in the presence of a company of rejoicing friends. Rev. Mr. Morita, of Tsuyama, performed the ceremony. About forty of the friends partook of the wedding supper with the happy bride and groom. They are supposed to be spending this week in a certain pleasant seashore cottage, whose owner finds great pleasure in sharing it with her friends.

Miss Anna Lavinia Hill, who taught a year at the Baikwa Girls' School, Osaka, and then returned to California for a visit to her home, inasmuch as she had been in educational work at Yokohama before coming to Osaka, rejoined our forces Oct. 13, 1911 to teach in the Doshisha Girls' School. After three years' faithful service she resigned, and sailed for America by the *Manchuria*, leaving Kobe on the 12th instant. We lose an experienced educator, and a consecrated and valuable worker.

Prof. Marshall Richard Gaines, 152 South 4th Av., Mt. Vernon, N.Y., writes: "Here you are again with another reminder that subscription is due on MISSION NEWS. You don't send out bills every six months, do you? Well, even, if you did, it would be worth the cost. I finish Miss DeForest's biography of her father a few days ago,—a good piece of work. I wonder how Merle Davis gets on with that of his father? I believe the majority of the civilized world is hoping and praying for the curbing of Germany."

On October 29 Miss Martha Jane Barrows, of the Kobe Woman's Evangelistic School had, in the evening, what might easily have proved a most serious accident. While coming out of a room near the head of the stairs, she failed to

turn sharply enuf to pass along the hall, but fell headlong to the bottom of the long flight, striking on her head, which required some surgical stitches and other attention; but we rejoice to report that apparently no serious injury occurred, and she was attending to her duties after a few days.

Viscount Tadabumi Torii, member of the House of Peers, died at Tokyo, Oct. 31. For a brief time he was a student at Amherst College, '82, and the alphabet brought his seat very near ours. A few years ago we had a very brief correspondence with him about class matters, and exchanged photographs. He wrote that he still retained his old gym. shirt with '82 on it, and that he occasionally got out the old shirt, which always brought to his mind vivid and pleasant memories of Amherst days. He was once consul at Honolulu.

Mr. Paul Rowland, who, since the close of his teaching in Osaka, three years ago, has studied a year each in Harvard, Yale, and Clark Universities, has taken up the work of practical English in the schools of the North East Imperial University, in Sapporo, and is living with his parents, Rev. and Mrs. George M. Rowland. Our information in last issue to the effect that Prof. Paul Rowland received a Ph.D. at Clark, in June, was incorrect, and it is not yet proper to speak of a Filiusophy Doctor Rowland, but only of a Daddy Doctor.

Rev. Sidney Lewis Gulick, D.D., member of the Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America, expected to begin a six weeks' campaign in California about the first of this month. He expects to continue in the service of the Federal Council until next summer. Whether in the meantime he will visit Japan was problematic on Oct. 8. Possibly he will accompany Prof. Shailer Matthews, the "ambassador" of the Federal Council to the Churches of Japan, who is expected in Japan soon. Dr. Gulick's Pacific Slope address is: c/o H. H. Guy, 332 Pine St., San Francisco.



In early October Wm. C. Allen, Sec'y of the Interdenominational Peace Committee of Pacific Slope Churches, was at Kobe, and very appropriately occupied the pulpit of Union Church on President Wilson's Peace Sunday, Oct. 4. Mr. Allen is a clergyman at San Jose, Calif. He visited various other cities in Japan. Incidentally we may add that he appeared before the *Kumi-ai Sokai*, bringing greetings from the home churches. His general mission was to bear "our heartiest greetings to the people of Japan." Robert Dollar, the well-known steamship owner, is President, and Dr. Harvey Hugo Guy, formerly a missionary in Japan, is Sec'y of this organization.

Mrs. Edith Reed Smith sailed from Yokohama Oct. 24 by the *Siberia*, for her home at Westfield, Mass., after a month in Japan past largely at Matsuyama and Kobe. (XVII. 3, 7.) A letter from Mrs. Smith's mother, Mrs. Reed, says: "We learn to-day (Sept. 29) that her [Edith's] cousin, Miss Ada Killam, of the Canada Methodist Board, was only two days behind her [in voyage from Japan to India, beyond which Mrs. Smith did not venture]. What a pity they could not have sailed together! Miss Killam's steamer was fired on seven times, and was obliged to go to Spain, but Miss Killam finally reached Canada."

Miss Killam writes: "You will no doubt be surprised to learn that I am arriving in Canada by the *Megantic*. I hope you have not felt any anxiety on my account. If the German steamer on which I was travelling, S.S. *Goeben*, had not been three days behind time I should have been in England before the war broke out. As it was, we were off the coast of Spain, and on July 31st were ordered to stop at Vigo. There we remained, on the ship, for six days. It was a beautiful place, and the surroundings were ideal for comfort and rest, if it had not been for the uncertainty of what was coming, and our ignorance of what was taking place elsewhere. We were well treated in every way by the Germans, except that they declined to

pay our way to England. On Aug. 6th we were taken off by the royal mail steamship *Aleantara*, going from Buenos Ayres to Southampton. Our run across the Bay of Biscay was interesting, as we were stopped four times by gunboats, which fortunately turned out to be French or English in each case. Near Plymouth, when we were hoping to land soon in Southampton, the captain received orders to proceed to Liverpool, at which place we arrived Sunday evening, Aug. 9th. "Monday morning, after getting baggage through the Customs, we went at once to inquire about steamers to America. The Allan Steamship Co. had no berth reserved for me, and could do nothing for me for weeks to come. Everywhere it was the same. People were thronging the offices, trying to get passage to America, and the agents would not listen to anyone who did not already hold tickets for their lines. They *must* arrange for their own passengers first. We heard stories of first-class people paying high prices to get even third-class, and of a party of wealthy Americans buying a whole steamer in order to get home in a hurry. "On Tuesday I was in the office of the Cunard Line, and had just been turned away by the agent, when a Salvation Army officer who was standing nearby and had seen my dilemma, spoke to me and said he had a berth to dispose of. I went later to the Salvation Army emigration agency office, and was offered this chance on the *Megantic* (Aug. 15th), which I thought it wise to accept at once, under the circumstances—a good berth in second class. It was disappointing to give up my trip to Holland and to see nothing of England, but the former was impossible and the time was very unfavorable for travel in England. All through these weeks I have suffered no discomfort worth mentioning and have felt no anxiety for myself, although I feared the people at home might be troubled about me."

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